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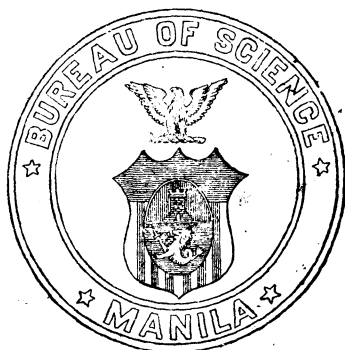
VOL. V—PART V

A VOCABULARY AND PHRASE BOOK
OF THE LANA O MORO DIALECT

BY

CHARLES WINSLOW ELLIOTT

*Second Lieutenant, Battalion Quartermaster and Commissary,
Sixth United States Infantry*



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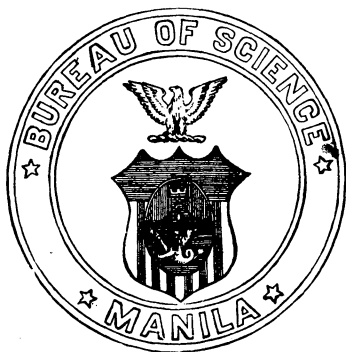
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PART V
A VOCABULARY AND PHRASE BOOK OF THE
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INTRODUCTION

The following pages reflect the results of a two years' more or less continuous study of the Lanao Moro dialect. It is believed to be the first attempt to reduce to the printed page the intricacies of this interesting, but little known, branch of the Moro languages. The Lanao people, or as they call themselves, "Rranao," number approximately 50,000 souls, and inhabit the rich lowlands, fertile valleys, and jungle-covered hills around Lake Lanao, in the north-central part of the Island of Mindanao.

A regiment of United States Infantry, a squadron of United States Cavalry, a battalion of Philippine Scouts, and several companies of Philippine Constabulary have been stationed in this country for several years, garrisoning the numerous posts around the lake and along Iligan Bay. These troops have been almost constantly employed on expeditions into the mountains in pursuit of the outlaw bands of irreconcilables under the notorious Ama i Gindalingan, Ampuan-Agaus, Mamington, and others.

The need of intelligent interpreters has been severely felt. It has been necessary to employ Filipino boys in this capacity, but they have been unsatisfactory. The Lanao Moro dialect, although difficult to learn perfectly, or even fluently, is not at all formidable after the difficulties of a start have been surmounted. A few months of constant practice will enable anyone with a natural bent for languages to master it sufficiently to communicate freely with the natives. The invariable interest and delight which the Moros themselves take in the efforts of the learner will do much to add pleasure and promote speed in the task of studying their tongue.

It must be remembered that Lanao Moro is not by any means an organized or perfected language but merely a barbarous and incomplete dialect, replete with inconsistencies, absurdities, and primitive modes of expression. It does not begin to possess the organized qualities of the Magindanao or Cotabato branches of the same language to which it is closely related. Lanao Moros living on one side of the lake are known to have a somewhat different speech and to employ for the same ideas forms totally

different from those used by their fellow tribesmen just across the water 12 miles away.

After a good start has been made, much valuable assistance can be gained from a study of Captain Porter's Maguindanao Primer and Major Smith's translation of Father Jacinto Juanmarti's Maguindanao Grammar.

For the necessary and invaluable assistance so cheerfully accorded me in compiling this little work, I desire to express my gratitude to:

Sr. Tomás Torres, auxiliary justice, tribal court, Lanao District;
Sr. Baltazar Diaz, district government interpreter;
Safferino Luisma, quartermaster's interpreter;
Sari, late first sergeant, Philippine Constabulary (Moro);
Datu Rumurus of Saduk;
Datu Dumba, *radia-muda* of Malág;
The Guru sa Tambu;

and the many Moro datos and priests who cheerfully labored hour after hour with me trying to teach me *so kambasa sa Rra-nao*, and who, in appreciation of my efforts, elected me on February 19, 1912, *Datu Senente sa Malág*.

SPELLING AND PRONUNCIATION

In writing their language the Moros use a modified form of the Arabic alphabet. Lanao Moro words which occur in this paper have been written in accordance with the following rules: Vowels have been given their continental values and consonants the same sounds which they have in English. The following points may be noted: *f* does not occur, *p* being used in cases where in certain other languages *f* is found; *g* is always hard; *h* is pronounced as in "hurry;" *j* is lacking; *o* is nearly always long and deep, as in "clover;" *rr* is the Spanish *rr*, rolling and sonorous; *s* is nearly always pronounced as though it were doubled; *u* has several pronunciations, for example, as in "moon," as in "bully," and as in "mud," as well as the German *ü* or the French *eu* in "veuve;" *y* is pronounced as the *y* in "yellow;" ' indicates the glottal check.

THE PARTS OF SPEECH

THE ARTICLE

DEFINITE

The definite article, employed for both singular and plural and for all genders, is *su*, although it is nearly always pronounced by the Lanao people with the long sound of *o*, *so*.

In speaking of persons a special article, *si*, is used with their personal names and also sometimes with titles.

DECLENSION

So tau, the man.¹

Si Mokámad, Mohammed.

I Mokámad, of Mohammed.

Sa tau, of, to, for, by the man.

Sa Mokámad, for, to, by Mohammed.

EXAMPLES

Si Baródi Sulután sa Ganássi.

Barodi is Sultan of Ganassi.

Ntai ki'rrk so wálai? Si Bárung ki-wálai.

Who owns the house? Barung.

So wálai i Ama i Kerút.

The house of Ama i Kerut.

Si Dátto Imam sa Malág.

The Datu Imam of Malag.

Si Sulután sa Ganássi.

The Sultan of Ganassi.

¹ "Man" is here used in the sense of "person."

INDEFINITE

The indefinite article is *isa* (one). The particles *a* and *ka* are often used for the sake of euphony with or in place of the indefinite article. The first letter of the *isa* is usually elided.

EXAMPLES

<i>Pakilái ko (i)sa kóda.</i>	I see a horse.
<i>Áden a mán̄ga kóda? Owai, áden.</i>	Have you any horses? Yes, I have some.
<i>Pat ka tau.</i>	Four men.
<i>Mála a kóda.</i>	A large horse.

“There is” and “there are” are always expressed by *áden*.

<i>Áden a tau sa wálai?</i>	Are there any men in the house?
-----------------------------	---------------------------------

The plural number is always expressed by preceding the number with the word *mán̄ga*, written as in Bisaya *mga*.

EXAMPLES

<i>Áden ka mán̄ga wáta?</i>	Have you any children?
<i>Kiadukaúan so mán̄ga kóda.</i>	The horses are tired.
<i>So mán̄ga tau sa Rrán̄ao,</i>	
or	
<i>So mán̄ga Marrán̄ao.</i>	The Lanao Moro people.

PRONOUNS

PERSONAL AND POSSESSIVE

First person singular.	First person plural.
I, <i>ako, ko</i> . ²	We, <i>sekámi, ami, táno, kami</i> .
Mine, of me, by me, <i>akan, ko</i> .	Ours, <i>ami, kami</i> .
To me, <i>sákan</i> . ³	To or with us, <i>sarkámi, sakami</i> .
With or by me, <i>rrákan</i> .	
Second person singular.	Second person plural.
Thou, <i>seká</i> . ⁴	You, <i>sekáno, kano</i> .
Thine, of thee, by thee, <i>ín̄gka, ka,</i>	Yours, <i>kano</i> .
<i>án̄gka, nán̄gka.</i>	
To thee, <i>sárka</i> .	To you, <i>sarkánu</i> .
Third person singular.	Third person plural.
He, she, it, <i>siáki</i> .	They, <i>sírron, írron, kírron</i> .
He, she, it, <i>sekánien</i> .	Theirs, <i>írron, kírron</i> .
His, hers, its, <i>nién, ién</i> .	

There are several other forms of the above, more or less in use, indicating different shades of meaning; for example, *seki-*

² *Ko* and *sárka* are sometimes united into one word, *korka*.

³ This form is often used as a first person, for example: *Ntai sumiáúñg?* Who came? *Sákan*. I.

⁴ *Seká?* Is it you?

táno, we, all of us, exclusive of the person addressed. However, the forms given above are those commonly used in ordinary conversation.

INTERROGATIVE

Who or whom, *antaúa*, or frequently, *ntai*, *ntónai*, *ntone*.
What, *ntóna*, *ntai*, or (slang) *ndoon*.

EXAMPLES

Who are you?	<i>Antaúa ka?</i>
Who did you say is coming with you?	<i>Ntónai tig ka makaónot sárka?</i>
What is this?	<i>Nton aya?</i>
Who is there?	<i>Antaúa óto?</i>
Who said that?	<i>Ntai miatirroan ánon?</i>
What do you want?	<i>Ntóna kubayáng ka?</i>
Whose is this?	<i>Ntai kirkkoón? or Ntai kirkk' aya?</i>
What is your name?	<i>Ntóna i ngára nángka?</i> (This phrase the Moros invariably run together into one word which sounds like this: <i>Ntónaiṅgará-nángka?</i> or, often, <i>ntiṅgarángka?</i>)
What is his name?	<i>Ntiṅgaranién?</i>
What is that called in Moro?	<i>Ntónai ika búdtu ka giénon sa kambása sa Rránao?</i>
What are you looking for?	<i>Ntónai i punṅilailáing ka?</i>
Who is the man to whom you were talking?	<i>Ntóna a tau óto su pimbitiérta ka?</i> (Present tense, <i>mimbitiérta</i> .)

DEMONSTRATIVE

This, these, *giéya*, *ini*.

That, those, *giénon*; sometimes *ánon* in sentences for euphony.

The same forms are used in both singular and plural.

EXAMPLES

This man and those women may go,	<i>Giéya tau ngo giéng^s kánon a búdbai</i>
you and your friends must stay.	<i>mapákai makalálaka, ba seká ngo</i>
	<i>so maṅga pagarrí ka magápa si.</i>
Is this good to eat?	<i>Mapía pag-kuúnan ini? or often,</i>
	<i>mapía kuún?</i>

The Moros use forms of demonstratives which correspond almost exactly to the American expressions "this here" and "that there."

EXAMPLES

That house there.	<i>So wálai óto.</i>
This dog here.	<i>Giéya áso ini.</i>

^s The form *giéng* is used instead of *giénon* when the following word begins with a *k*.

ADVERBS

Always, <i>laláyan, óman-óman</i> .	On top of, <i>sa liaóau</i> .
Behind, <i>sa likod</i> .	Perhaps, <i>antáp; sumálag</i> .
Below, <i>di dálum</i> .	Presently, <i>amai-amai</i> (the "poco tiempo" of the Christian Filipino).
Better yet, <i>madiadi pun</i> .	Probably, <i>ogaid</i> .
By chance; possibly, <i>kálo-kálo</i> .	Promptly; quickly, <i>magaán</i> .
Certainly, <i>bunárr-bunárr</i> .	Recently, <i>bágo-pún</i> .
Day before yesterday, <i>amasindaú</i> .	Right now; immediately, <i>imáto den</i> .
Early in the morning, <i>mapita</i> .	Slowly, <i>malúmbat</i> .
Far, <i>mawátan</i> .	Sufficient, <i>kiatañgkáan</i> .
Finally; ultimately, <i>gapúsan</i> ; sometimes, <i>kapúsan</i> .	Suddenly, <i>kiatekaúan</i> .
Formerly, <i>pagánaí</i> .	There, <i>san; rro; siya</i> .
Here, <i>sii</i> .	To-morrow, <i>amág</i> .
How, <i>panún, iká, ai</i> .	Underneath, <i>sa baba</i> .
In front of; the first one; first, <i>muna</i> .	Until; in the meantime, <i>táman</i> .
In this manner; thus, <i>manáya</i> , more frequently, <i>giáya</i> .	(This must not be confused with the expression <i>táman-táman</i> heard in the markets, which means "the lowest possible price.")
Inside, <i>sa dalum; sa lusud</i> .	Up, <i>sa porro</i> .
It may be, <i>kaántap</i> .	Very, <i>tanto</i> .
Near, <i>maráni</i> . (This word really means "small" but is always used for "near," that is, a "small" distance.)	Very early, <i>mapita-pita</i> .
Never, <i>didn, da akálun</i> .	When, <i>ikádtai</i> .
Next, <i>tundúg</i> .	Where, <i>ándau; ánda; nda; andí; ndau; ndi</i> .
No, <i>di</i> .	Why, <i>ñgkaíno</i> .
Not yet, <i>da pun, da pa</i> .	Yes, <i>owái; wai</i> .
Now; at this time; to-day, <i>imáto</i> .	Yesterday, <i>kagái</i> .

EXAMPLES

Where is the man from whom I bought this box?	<i>Ndau su tau piamásan ákan su kában ini?</i>
Why does she say that that man is her husband?	<i>Ngkaíno tig ién karóma nién a tau ánon?</i>
Where can I buy some Moro brass?	<i>Ánda mapákai áko makapamásan sa mánga gálañg a Marránao?</i>
When will your <i>sakopes</i> ⁶ be there?	<i>Ikádtai pakaóma su máñga sakóp ka?</i>

CONJUNCTIONS

If, <i>amaíka</i> .	But, <i>ba</i> .
Also, <i>mámbo</i> .	Because, <i>kagía</i> .
And, <i>ñgo; go</i> .	In order that, <i>anáko</i> .

PREPOSITIONS

Since, <i>táman, púun</i> .	Until, <i>táman</i> .
To; from, <i>sa</i> .	

⁶ A word used in the Philippines to mean "men" or "laborers." Among the Moros it means "vassal" or "laborer." The dependents of a datu who till his lands are his *sakopes*.

INTERJECTIONS

Expression of admiration, <i>ai!</i>	Keep quiet, <i>tarry ka!</i>
Would to God, <i>umbés!</i>	Keep up your courage, <i>sarig ka!</i>
My God (expression of astonishment), <i>Allá!</i>	You carabao, clumsy fellow, <i>kará-bau!</i>
Look out, <i>bantai ka!</i>	

Kwan is an expression which is common all over the Philippines and means the same as the American slang phrase "what you may call it."

Kapér, pork eater, is a term of deep opprobrium.

Nnnn-a! is a common interjection used throughout Moro speech. It corresponds to the English "so there now" or "well then." It will be noticed that when a Moro talks he continually hesitates before certain words and interpolates the sound *Na-na-na-na-na-*. This corresponds to the use of the word "why" by some Americans whose brains work more slowly than their tongues.

ADJECTIVES

Alive, <i>bibúg</i> .	Light (weight), <i>mg'kúp</i> .
Ancient, <i>posáka</i> .	Long, <i>matáás</i> .
Bad, <i>maráta</i> .	Loud, <i>matánug</i> .
Blind, <i>búta</i> .	Near, <i>maráni</i> .
Brave, <i>mawárau</i> .	New, <i>bágo</i> .
Broken, <i>miaróput</i> .	Old, <i>lókossa</i> .
Clean, <i>matilák</i> .	Open, <i>bukaán</i> .
Cowardly, <i>matálaw</i> .	Poisonous, <i>dutí</i> .
Crazy, <i>lálunǵ</i> .	Poor, <i>miss'kin</i> .
Cruel, <i>maligt</i> .	Pretty, <i>mataid</i> .
Dead, <i>miataí</i> .	Rich, <i>kauása</i> .
Deep, <i>madálum</i> .	Salty, <i>matimus</i> .
Difficult, <i>marrgúm</i> .	Shallow, <i>mabúbau</i> .
Dull, <i>matápul</i> .	Sharp, <i>magáranǵ</i> .
Easy, <i>malábud</i> .	Short, <i>mabába</i> , <i>mabüba</i> .
Empty, <i>dáunduduún</i> .	Shut, <i>kulabúna</i> .
Far, <i>mawátaan</i> .	Sick, <i>masakit</i> .
Fast, <i>magaán</i> .	Soft, <i>marmúk</i> , <i>malmúk</i> .
Fat, <i>kaulít'a</i> .	Sour, <i>mamís</i> .
Full, <i>miapunú</i> .	Strong, <i>mabágur</i> .
Good, <i>mapía</i> .	Sweet, <i>matában</i> .
Happy, <i>kububáya</i> .	Tall, <i>kappórro</i> .
Hard, <i>matigás</i> .	Thick, <i>makápal</i> .
Heavy, <i>mapanúd</i> .	Thin, <i>manípis</i> .
High, <i>mapórro</i> .	Upright, <i>matítu</i> .
Hot, <i>mayau</i> .	Warm, <i>maranti</i> .
Hungry, <i>kaór</i> .	Weak, <i>bugrián</i> .
Kind, <i>mapudi</i> .	Wet, <i>mawása</i> .
Lame, <i>piánǵ</i> .	Wise, <i>mataó</i> .
Lean, <i>pagat'i</i> .	Young, <i>mañgóda</i> .

THE USE OF ALL, ANOTHER, EACH, FEW, LESS, LITTLE, MANY,
MORE, MUCH, NO, AND SAME

EXAMPLES

All the men, <i>lánḡun a tau</i> ; emphatic,	Less, <i>kúlanḡ</i> .
<i>lánḡo-lánḡun a tau</i> .	Little (in quantity), <i>mai'to</i> ; <i>maieto</i> .
Another man, <i>salákau a tau</i> .	Little (speaking of distance, size of
Each one of the men, <i>óman isa sa</i>	a house, etc.), <i>maráni</i> .
<i>mánḡa tau</i> .	Many men, <i>madákal a tau</i> . How
Few men, <i>maieto a tau</i> .	many horses, <i>péra ka⁷ kóda?</i>
How much; how many, <i>péra</i> .	More, <i>lábi</i> ; <i>kalawánan</i> .
How much is that, <i>péra árrgan ién?</i>	Much, <i>madákal</i> .
(How much the worth of it?)	No men, <i>da tau</i> .
<i>Péra ánon?</i> (How much that	None, nothing, <i>da</i> .
thing?)	The same, <i>ságít</i> ; <i>lágid</i> .
How many (in speaking of past	The same man, <i>so ságít ién a tau</i> .
time), <i>miákapírra?</i>	Too much, <i>kialabañan</i> .

THE VERB

The Moro verb is exceedingly difficult to master, and I frankly admit that I have never accomplished this discouraging task. It is simply a question of hard study and close observation of the manner in which the Moros themselves use the forms. I give below the present, past, and in some cases the imperative forms. A knowledge of these enables one to make himself understood.

	Present.	Past.	Imperative.
Accompany	<i>Moónut</i>	<i>Miakónot</i>	<i>Onót ka</i>
Ask	<i>Igsaán</i>	<i>Inigsáan</i>	<i>Igsaán ka</i>
Be worth	<i>Arrga</i>	<i>Inárrga</i>	
Believe	<i>Kapíker</i>	<i>Piamíker</i>	
Borrow	<i>Sumbayán</i>	<i>Mianumbáyan</i>	<i>Sumbayán ka</i>
Break	<i>Miaróput</i>	<i>Miaróput</i>	<i>Ropután ka</i>
Buy	<i>Pamása</i>	<i>Piamása</i>	<i>Pamasán ka</i>
Change	<i>Sámbi</i>	<i>Kiasambían</i>	<i>Sambí ka</i>
Clean	<i>Tilákan</i>	<i>Miatílak</i>	<i>Tilák áṅḡka</i>
Come	<i>Sumúṅḡ</i>	<i>Sumúṅḡ</i>	<i>Suṅḡ ka</i>
Cook	<i>Mialóto</i>	<i>Mialóto</i>	
Cut	<i>Piútul</i>	<i>Miatúl</i>	<i>Pútul áṅḡka</i>
Dance	<i>Pagsagáyan</i>		<i>Sagayán ka</i>
Die	<i>Matái</i>	<i>Miátai</i>	
Drink	<i>Mínun</i>	<i>Minínum</i>	<i>Inúm ka</i>
Eat	<i>Kumán</i>	<i>Kumían</i>	<i>Kumán ka</i>
Eat (2d form)	<i>Pugkún</i>	<i>Miakakán</i>	
Enter	<i>Súlud</i>	<i>Miasúlud</i>	<i>Sulúd ka</i>
Fall	<i>Ulúg</i>	<i>Miaúlug</i>	
Find	<i>Miatúṅḡ</i>	<i>Miatúṅḡ</i>	
Forget	<i>Kalípat</i>	<i>Kialípatán</i>	<i>Kalípat inḡka</i>

⁷ This is not the pronoun "you" but a particle frequently used after *péra* and after numerals.

THE VERB Continued.

	Present.	Past.	Imperative.
Give	<i>Imbugái</i>	<i>Minibúgai</i>	<i>Imbugái kaun</i>
Go out	<i>Umáwa</i>	<i>Miaáwa</i>	<i>Áwa ka</i>
Guide	<i>Palatiko</i>	<i>Miapalatiko</i>	<i>Pulatiko áṅka</i>
Hear	<i>Kínug</i>	<i>Miakínug</i>	<i>Pakinug áṅka</i>
Hire	<i>Apinán</i>	<i>Apinán</i>	
Invite	<i>Inánṅai</i>	<i>Piakianṅáyan</i>	
Kill	<i>Biúno</i>	<i>Biúno</i>	<i>Bunú ka</i>
Live	<i>Bubáling</i>	<i>Mimbálinṅ</i>	
Make	<i>Pagambálan</i>	<i>Piagambálan</i>	<i>Ambalán ka</i>
Mount	<i>Kodá</i>	<i>Pidkudánṅ</i>	<i>Kodá ka</i>
Open	<i>Okoán</i>	<i>Inokoán</i>	<i>Okoán ka</i>
Pass	<i>Okít</i>	<i>Miakaókit</i>	
Pull out	<i>Bindús</i>		
Push in	<i>Biusúg</i>		
Raise	<i>Buatánṅ</i>	<i>Miabuát</i>	<i>Búat tṅka</i>
Read	<i>Maṅgádi</i>	<i>Miaṅgádi</i>	<i>Paṅgadián ka</i>
Remove	<i>Piánṅwa</i>	<i>Kinoá</i>	
Rob	<i>Mianúgkau</i>	<i>Painúgkau</i>	
See	<i>Kielai</i>	<i>Mielai</i>	<i>Ilaían ka</i>
Sell	<i>Pipusáan</i>	<i>Mipása</i>	<i>Ipusáan ka</i> *
Show	<i>Itórro</i>	<i>Initórro</i>	<i>Torroán ka</i>
Sleep	<i>Tumúlug</i>	<i>Miakatúlug</i>	<i>Tulúg ka</i>
Take	<i>Kwan</i>	<i>Mikwán</i>	<i>Kwan ka</i>
Think	<i>Pamandápat</i>	<i>Miapamandápat</i>	
Throw away	<i>Ilámbug</i>	<i>Inilámbug</i>	
Turn around	<i>K'lid</i>	<i>Miak'lid</i>	<i>K'lid ka</i>
Twist	<i>Buribidaṅ</i>		
Wait	<i>Mapá</i>	<i>Miápa</i>	<i>Apá ka</i>
Walk	<i>Lúmalákau</i>	<i>Lumialákau</i>	<i>Lakáu ka</i>
Wash	<i>Pipi</i>	<i>Miakapípi</i>	<i>Pípi ka</i>
Weep	<i>Paṅgurrók</i>	<i>Miaṅgurrók</i>	
Wish	<i>Kubáya</i>	<i>Kiabubáyan</i>	<i>Kubayán ka</i>
Work	<i>Ṅgálabuk</i>	<i>Miṅgálabók</i>	<i>Maṅgálabók ka</i>
Write	<i>Súrat</i>	<i>Sumiúrat</i>	<i>Súrat ka</i>
"Is writing"	<i>Paniúrat</i>		
"Written"	<i>Minisúrat</i>		

Ability or permission is generally, although not always, indicated by the use of the prefix *maka*.

EXAMPLES

You cannot enter here. *Di máka-súlud sii.*
 They cannot get up the mountain. *Di máka-pánik írron so pálau.*

The prefix *mía* generally, but not always, indicates that past time is meant. The same may be said of *ini*.

The use of the passive voice is very common. It can generally

* Past participle, "sold," *miapusáan*.

be detected by the suffix *an* attached to the verb. With this suffix the possessive form of the pronoun must be used instead of the nominative. In the first person this is often the same form, *ko* being both possessive and nominative.

EXAMPLE

I make a cigarette.

Pagambálan ákan sa sigúpan.

Akan means literally "of me" but it is used instead of *áko*, "I."

EXAMPLE

I hire a boat.

Apínán ko (i) sa áwañg.

Here *ko* is used but it is nevertheless the possessive form, "of me." These sentences literally translated are:

Made of me a cigarette. Hired of me a boat.

The prefix *kápag* is used in Lanao Moro, as in Magindanao, to express the idea of "after," "on doing."

EXAMPLE

After my father goes out I will go also. *So kapág-awá i amá ko, máwa ko mámbó.* (Literally, "The going out of my father having been accomplished, I will go also.")

The same idea may also be expressed by using the word *amaíka*, "when" or "after," the verb in this case becoming active; for example, *Amaíka máwa so amá ko, máwa ko mámbó.*

The Moros have a universal habit in conversation of using the verb form *kon* which means "he says." Ask a Moro in the market how much he demands for an article, and a bystander will quickly say:

Perrá kon ari? He says, how much little brother?

WORD LISTS

THE HOUSE AND HOUSEHOLD UTENSILS

Ashes, <i>ombí.</i>	Box, <i>kában.</i>
Basket, <i>sókad.</i>	Brass, <i>gálañg.</i>
Basket cover, <i>balúñgkat.</i>	Brass pot for food, <i>gunúñg; gáduñg.</i>
Bed, <i>igaán.</i>	Cakes, rice oil, <i>apóg.</i>
Bell, <i>batíñg.</i>	Candle, <i>taroái.</i>
Betel-nut box (3 compartments), <i>lotoán.</i>	Candle stick, <i>rransók.</i>
Blanket, <i>tañg-gúbu.</i>	Canopy, <i>kolámbu.</i>
Book; letter, <i>súrat.</i>	Catfish, Lake Lanao, <i>arroán.</i>
Bottle, <i>katia.</i>	Chair, <i>kórrsi; kámrai.</i>
	Charcoal, <i>oríñg.</i>

THE HOUSE AND HOUSEHOLD UTENSILS Continued.

Cigarettes, <i>sigúpan</i> .	Music, <i>kagúndiñg</i> .
Cloth, <i>gínio</i> .	Paper, <i>karátas</i> .
Cloth loom, <i>irroán</i> .	Pestle, <i>ndu</i> .
Clothing, <i>ditárran</i> .	Pillow, <i>olóna</i> .
Cook (the), <i>pumagápoi</i> .	Pipe, <i>banáti</i> ; <i>unsoi</i> .
Copper, <i>tumbága</i> .	Pitcher, <i>karárao</i> .
Cradle, <i>kaióga</i> .	Pole; mast, <i>pulagágan</i> .
Cup, <i>kalónṅkom</i> .	Poles, supporting the house, <i>pulaús</i> .
Curtain, <i>lalánsai</i> .	Purse, <i>oigót</i> .
Cuspidor, <i>dudaii</i> .	Rafters, <i>kalaságan</i> .
Dish, <i>kándi</i> ; <i>lápád</i> .	Ridgepole, <i>takóda-búnṅan</i> .
Eggs, chicken, <i>órrak a mánuk</i> .	Roof, <i>kasau</i> ; <i>lipápa</i> .
Eggs, duck, <i>órrak a bíbi</i> .	Rope, <i>táli</i> .
Floor, <i>salása</i> .	Sack, <i>pótal</i> .
Gate, <i>pinto</i> .	Saddle, <i>siá</i> .
Glass, <i>katia</i> ; <i>ladía</i> .	Smoke, <i>bulú</i> .
Grindstone, <i>kamáṅṅga</i> .	Spinner, <i>bumbára</i> .
House, <i>wálai</i> .	Spoon, <i>saridut</i> .
Iron, <i>pótau</i> .	Spoon, large, <i>kalúda</i> .
Lamp, <i>kórram</i> .	Steps, <i>toák</i> .
Lime, <i>bulit</i> .	Table, <i>lamisáan</i> (Spanish, <i>la mesa</i>).
Mat, plaited grass, <i>dúmpas</i> .	Tea pot, brass, <i>kudí</i> .
Matches, <i>kogit</i> .	Tray, brass, <i>tálam</i> .
Matting, <i>dúmpas</i> ; <i>apid</i> .	Umbrella, <i>paiññṅ</i> .
Mirror, <i>pagalúnṅan</i> .	Wooden jar, <i>omoí</i> .
Mortar, rice, <i>lusúñṅ</i> .	

WEAPONS AND IMPLEMENTS

Ax, <i>patók</i> .	Haft, <i>gamálan</i> .
Bamboo, falling, used on fences to frighten pigs, <i>paráyuñṅ</i> .	Hammer, <i>bák-bak</i> .
Bamboo, split to make flumes, <i>tatáya</i> .	Harrow, <i>pañṅarás</i> .
Bolo, working, <i>búlu</i> (long); <i>bái</i> (long, curved); <i>párañṅ</i> (short); <i>póplas</i> (short, curved, for cutting betel nuts).	Helmet, <i>kapasitu</i> (Spanish <i>capa-cete</i>).
Bullet, <i>pañṅ'ló</i> .	Hoe, <i>sáduñṅ</i> .
Cage, chicken, bamboo, <i>dúruñṅ</i> .	Kampilan, ^a <i>kampilan</i> .
Cannon, <i>layéla</i> .	Kris, wavy, <i>siko</i> (see elbow).
Cannon, Moro, <i>lantáka</i> .	Musket, <i>pukúl</i> .
Cartridge, <i>kalitútu</i> ; <i>ásad</i> .	Nail, <i>tutúk</i> .
Club, <i>pákol</i> .	Outriggers, bamboo, <i>katig</i> .
Dagger, <i>gurúk</i> ; <i>gúnuñṅ</i> .	Plow, <i>pára-buát</i> .
File, <i>garogdí</i> ; <i>pañṅónas</i> .	Poles, with heavy weights to frighten crows, <i>tagúto</i> .
Fish trap, <i>búu</i> .	Powder, <i>óbat</i> .
Frame, bamboo, for carrying bananas, fish, etc., <i>bañṅkíl</i> .	Revolver, <i>birr-birr</i> .
Gun, <i>sinápañṅ</i> .	Rifle, <i>kap-kap</i> .
Gun, shotgun, <i>húrrus-húrrus</i> .	Springfield, model 1903, <i>musil</i> (Spanish <i>fusil</i>).
Gun, Remington shotgun, <i>tud-tud</i> .	Parts of—
	bands, <i>biñṅkl</i> .
	barrel, <i>pariopían</i> .

^a Moro two-handed fighting weapon with a long blade and one sharp edge.

WEAPONS AND IMPLEMENTS—Continued.

Rifle, *kap-kap*—Continued.

Parts of—Continued.

bayonet, *sāṅko*.
bolt, *kālīṅ*.
butt, *tága*.
butt plate, *pálo*.
sights, *kompássan*.
sling, *rrambít*.
trigger, *komoérr*.
trigger guard, *palāṅka*.

Saber, *kobít*.Saw, *guít*.Scabbard, holster, *tagóban*; *takóban*.Shield, *kúluṅ*.Sickle, *saṅggút*.Spade, *sákrad*.Spear, *baṅgkaú*.Sword, *súndaṅ*.straight, *butúrr*.Water carriers, bamboo, *láya*.

THE HUMAN BODY

Arm, *barókan*.Back, *likod*.Beard, *súmpa*.Blood, *dógo*.Body, *laúas*.Cheeks, *paṅgitagán*.Chest, *roráb*.Chin, *baká*.Ear, *laṅgila*.Elbow, *siko*.Eye, *máta*.Eyebrows, *kirai*.Eyelash, *péra-pérak*.Eyelid, *takábu-mata*.Face, *párras*.Finger, first, *totórro*.little, *tiṅ-a-tiṅ*.middle, *lumalábau*.third, *diaramánis*.Fingers, *tíndul*.Foot, *pára-pára*.Forehead, *bonúṅ*.Gums, *gússa*.Hair, *buhúk*.Hand, *lima*.Head, *ólo*.Heart, *ibúl*.Heel, *pálo*.Knee, *labú*.Knuckles, *búkwa lima*.Leg, *búal*.Lips, *modúl*.Mouth, *ṅárrí*.Muscles, *ogáta*.Mustaches, *susúman*.Nails, *kanóko*.Navel, *pösúd*.Neck, *leig*.Nose, *ironṅ*.Ribs, *gussóko*.Shoulders, *wága*.Side, *kalid*.Skin, *pánit*.Stomach, *tian*.Teeth, *ṅneipun*.Thumb, *áma-a-líma*.Toes, *komárra*.Tongue, *díla*.

CLOTHING

Amulets, containing sacred writings, Pockets, *bulusán* (perhaps from worn by women, *adímat*. Spanish *bolsa*).

Belt, *sambítan*.Sarong, *máluṅ*.Bracelet, bone, *rínti*.Sash, *oiyút*; *áṅkol*.Buttons, *batáwi*.Shoe, spurs, *talúmpak*.Cases, bamboo, for cedula, *tuntáṅ*.Silk, *sótra*.Coat, *baṅgkála*.Sleeves, *baróan*.Handkerchief, *musála*.Thread, *pamanaii*.Hat, woven, *sapio*.Trousers, *sarúar*.Necklace, of beads, *sálai*.Turban, *tóbaó*.

Pad, grass, worn on head by carriers when bearing heavy burdens, *paṅgkíl*.

THE FAMILY

Aunt, <i>báboo</i> .	Father, <i>áma</i> .
Brother, younger, <i>ári</i> .	Grandfather, <i>ápo</i> .
older, <i>káka</i> (<i>lólut</i> sometimes	Mother, <i>ina</i> .
means "brother," sometimes	Nephew, <i>paki a wáta</i> .
"relative").	Son, <i>wáta a máma</i> .
Cousin, <i>tüñgud</i> .	Uncle, <i>bápa</i> .
Daughter, <i>wáta a búbai</i> .	Wife, <i>karóma</i> .

COLORS

Black, <i>maítum</i> .	Green, <i>gudúñg</i> .
Blue, <i>bíru</i> .	Red, <i>maríga</i> .
Brown, <i>kórit</i> .	White, <i>mapóti</i> .
Gray, <i>birro</i> .	Yellow, <i>bináññg</i> .

THE WORLD AND THE ELEMENTS

Air, <i>ndu</i> .	North, <i>masárik</i> .
Cloud, <i>gúbun</i> .	Peak, seen in the far distance, <i>másau</i> .
Copper, <i>tumbága</i> .	Rain, <i>órran</i> .
East, <i>sbángan</i> .	Rainbow, <i>bulúdtu; pagáyau</i> .
Fire, <i>ápoi</i> .	River, <i>laúas sa ig</i> .
Flowers, <i>barúbar; pipióka</i> .	Rock, stone, <i>wáto</i> .
Fog, <i>lakápa</i> .	Sand, <i>patíd</i> .
Gold, <i>buláwan</i> .	Sea, <i>rrágat</i> .
Grass, <i>ótan; gi</i> .	Silver, <i>pérak</i> .
Heaven, <i>sórrga; akérat</i> .	Sky, <i>lañgít</i> .
Hell, <i>naráka sahál</i> .	South, <i>kíblat</i> .
Hillock, <i>búbung</i> .	Stars, <i>bítóán</i> .
Iron, <i>pótau</i> .	Sun, <i>alúñgan</i> .
Island, <i>balut</i> .	Thunder, <i>dalúndug</i> .
Jungle, <i>kalasán</i> .	Trees in which devils live, <i>eblís</i> .
Lake, <i>rránau</i> .	Valley, <i>alúg</i> .
Lightning, <i>partí</i> .	Water, <i>ig</i> .
Moon, <i>ólan</i> .	West, <i>sdúpan</i> .
Mountain, bare, <i>pálau</i> .	Wind, <i>ndu</i> .
wooded, <i>palasán</i> .	Wood, <i>káiyu</i> .
Mud, <i>búdtá; láput</i> .	World, <i>dúnia</i> .

ANIMALS

Ant, <i>píla</i> .	Dog, <i>áso</i> .
Bird, <i>papánuk</i> .	Dragon fly, <i>tapódi</i> .
Bull, <i>sápi máma</i> .	Duck, wild, <i>tanúpur; kagíñgkiñg</i> .
Butterfly, <i>páro-páro</i> .	tame, <i>bíbi</i> .
Carabao bird, <i>kalaúoon</i> .	Faun, <i>náti</i> .
Cat, <i>báduñg</i> .	Firefly, <i>tuntúuñg</i> .
Caterpillar, <i>rráñgai</i> .	Fish, <i>sda</i> .
Chick, <i>piáko</i> .	Fly, <i>túnduk</i> .
Chicken, <i>mánuk</i> .	Frog, <i>bubák</i> .
Cow, <i>sápi búbai</i> .	Gnat, <i>támo-támo</i> .
Crow, <i>kákoák</i> .	Goat, <i>kámbiñg</i> .
Deer, <i>saláduñg</i> .	Horse, <i>kóda</i> .

ANIMALS—Continued.

Lizard, <i>tabálik</i> .	Rat, <i>riya</i> .
Monkey, <i>ámo</i> .	Rice bird, <i>gogúna</i> .
Mosquito, <i>rrñgit</i> .	Sheep, <i>bili-bili</i> .
Parrot, <i>kadúñgag</i> .	Snake, <i>népai</i> .
Pig, <i>pándak</i> ; <i>babúi</i> .	Spider, <i>laaúa</i> .

TREES AND PLANTS

Air plants, long-leaved, flowerless, used for porch decoration, <i>damu- lúgan</i> .	Lily, red, <i>takoráñga</i> .
Bamboo, <i>búntuñg</i> .	Log, <i>památan</i> .
Banana, <i>ságing</i> .	Mango, <i>máñgga</i> .
Beans, <i>kodális</i> .	Nañka tree (jackfruit), <i>búduk</i> .
Betel palm, <i>mamáan</i> .	Nipa, <i>túug</i> .
Cabbage, water, <i>kaiópo</i> .	Orange, <i>karomámis</i> .
Camote, ¹⁰ <i>óbi</i> .	Orchids, <i>daóg</i> .
Coconut, <i>niüg</i> .	Papaya, <i>kupáya</i> .
Coffee, <i>kakaúa</i> .	Peppers, <i>luia</i> .
Cogon, ¹¹ <i>gi</i> .	Peppers, yellow, <i>kalaúag</i> .
Corn, <i>kámais</i> (Spanish <i>maiz</i>).	Rattan, <i>balágan</i> .
Durian, <i>durián</i> .	Rice, on the stalk, <i>élao</i> .
Eggplant, <i>tagutúñg</i> .	cooked, <i>márrgas</i> .
Fern, <i>páko</i> .	Sugar cane, <i>túbu</i> .
Grass, <i>ótan</i> ; <i>katimbúg</i> ; <i>dalópañg</i> ; <i>tuáran</i> ; <i>balilid</i> .	Taro, <i>dalúg</i> ; <i>lálug</i> .
Hemp, <i>wáka</i> .	Tobacco, <i>lágut</i> .
Lanzones, ¹² <i>búan</i> .	Tomatoes, <i>kamántis</i> (Spanish <i>to- mates</i>).
Lemons, edible, <i>kapokaó</i> . nonedible, <i>inapúgan</i> . small, sour, <i>marinaút</i> .	Tree, <i>kaiyu</i> .

NUMERALS

One, <i>isa</i> .	Twenty, <i>dúapólo</i> .
Two, <i>dúa</i> .	Twenty-one, <i>dúapólo ñgo isa</i> .
Three, <i>tello</i> .	Thirty, <i>tellopólo</i> .
Four, <i>pat</i> .	Forty, <i>patpólo</i> .
Five, <i>líma</i> .	Sixty, <i>numapólo</i> .
Six, <i>num</i> .	One hundred, <i>magátos</i> .
Seven, <i>píto</i> .	One hundred thirty-five, <i>magátos go tellopólo ñga líma</i> .
Eight, <i>wálo</i> .	One thousand, <i>sañggíbo</i> .
Nine, <i>siaú</i> .	Ten thousand, <i>salák'sa</i> .
Ten, <i>sapólo</i> . ¹³	One (one and one only), <i>satíman</i> .
Eleven, <i>sapólo ñgo isa</i> .	Two (two and two only), <i>dúatíman</i> .
Twelve, <i>sapólo ñgo dúa</i> .	
Fifteen, <i>sapólo ñgo líma</i> .	

¹⁰ Sweet potato, *Ipomoea batatas* Poir.¹¹ A tall, tough grass, *Imperata cylindrica* Beauv., widely spread throughout the Philippines.¹² A small fruit, *Lansium domesticum* Jack.¹³ Instead of the word *sapólo* for ten the Moros frequently use the term *sawáti* which means "a ten" as our word "dozen" means "a twelve."

THE MONTHS OF THE YEAR

<i>Mokáram.</i>	<i>Saában.</i>
<i>Sapár.</i>	<i>Ramálan</i> (the sacred month, September-October).
<i>Rábiu ála wála.</i>	<i>Sáwal.</i>
<i>Rábiu ála kil.</i>	<i>Dulukaiida.</i>
<i>Diamádil a a wála.</i>	<i>Dulukádi.</i>
<i>Diamádil a áker.</i>	
<i>Radiub.</i>	

THE DAYS OF THE WEEK

Monday, <i>isnin.</i>	Friday, <i>diámat</i> (the Moro Sab-bath).
Tuesday, <i>salása.</i>	Saturday, <i>sapito.</i>
Wednesday, <i>árba.</i>	Sunday, <i>akad.</i>
Thursday, <i>kámis.</i>	

MONEY ¹⁴

Money, <i>pérak.</i>	Peseta, <i>sabiliyéna.</i>
Paper money, <i>karátas.</i>	Medio peso, <i>sarápi.</i>
Gold, <i>buláwan.</i>	Peso, <i>sa lad a pérak; sa lad; isa biriñg.</i>
Silver, <i>pérak.</i>	
Change, <i>sámbi</i> (probably from Spanish <i>cambio</i>).	Sixty centavos, <i>numapólo; tello a sabiliyéna</i> (three pesetas).
Centavo, <i>guláka; kwárta</i> (from Spanish <i>cuarto</i>).	Two pesos and a half, <i>sarápi ika tello</i> (literally half peso the third).
Five-centavo piece, <i>sinkosén; niko</i> (Spanish <i>cinco centavos, níkel</i>).	Four pesos, <i>pat a lad.</i>
Media peseta, <i>tentimos; ktup</i> (Spanish <i>centimos</i>).	Ten pesos, <i>sawáti; sapólo a lad</i> (less common).

EXAMPLES

Have you any change? No, none.	<i>Áden a sámby? Da.</i>
Already sold.	<i>Miapusáan.</i>
I have no money to-day.	<i>Da pérak ko imáto.</i>
How many eggs for a peso?	<i>Péra tíman a órral sa salád.</i>
I will pay you four pesos and a half.	<i>Bayádko sarápi ika líma.</i>
Will you sell this sarong for seven pesos?	<i>Pubpuasánka giéya málung sa pító lad?</i>
That is very pretty, I will give you five pesos for it.	<i>Giénon mapía a tánto pamasán ko sa líma lad.</i>

MISCELLANEOUS WORDS

Afternoon, <i>magábi.</i>	Dancer, <i>pusiagáyan.</i>
Automobile, <i>tomóbil.</i>	Feather, <i>laúí a manók; bumbúl.</i>
Bridge, <i>tétai.</i>	Fence, <i>álad.</i>
Carrier, <i>kargadóle.</i>	Fishhook, <i>banuít.</i>
Cart, <i>guyóóda.</i>	Flag, <i>pándi; pasandálan.</i>
Chain, <i>rránti.</i>	Grave, <i>kóba.</i>
Cholera, <i>tibulúko.</i>	General (at Zamboanga), <i>hěnědál.</i>
Constabulary, <i>konstáblí.</i>	Governor (of Lanao), <i>bibiernáador.</i>
Custom, <i>ádat; lálag.</i>	Grease, <i>sibú.</i>
Dance, <i>pásasañgáyan.</i>	Hiccough, <i>to.</i>

¹⁴ One peso Philippine currency is equal to 50 cents United States currency; there are 100 centavos in a peso, 5 pesetas in a peso. Media peseta is one-half a peseta and medio peso, one-half a peso.

MISCELLANEOUS WORDS—Continued.

Horn (of a cow), <i>pán̄ga</i> .	Place, <i>tampár</i> .
Ink, <i>dauwat</i> .	Quinine, <i>káo</i> .
Interpreter, <i>sirripiti</i> .	Sail, <i>luiág</i> .
Jail, <i>bilan̄ggáun</i> .	Sir, <i>áki</i> (this is not used as a term of respect necessarily, but commonly between friends; small boys use it a great deal in talking to each other. "Sir" as a term of respect is usually <i>dátto</i>).
Law (the), <i>kokóman</i> .	Slave, <i>bisáya</i> ; <i>uripun</i> ; <i>manóbo</i> .
Lieutenant, <i>senénte</i> .	Soldier, <i>sundáro</i> (Spanish <i>soldado</i>).
Market, <i>padían</i> ; <i>tiñgíán</i> .	Song, <i>sñgal</i> .
Night, <i>gugawí</i> .	Sweat, <i>átin̄g</i> .
Oar, <i>pórra</i> .	To-night, <i>imánto-gugawí</i> .
Oil (mineral), <i>Lánao wáto</i> .	War, <i>mbúnua</i> .
Order, <i>parénta</i> .	Whip, <i>búdas</i> (the Moros use this word to mean "walking stick" and especially to mean "swagger stick").
Outlaw, <i>kóntra</i> (Spanish <i>contra</i>).	
Pagans (the general term applied by the Moros to the pagan peoples of the interior is <i>gigión</i> . They also call them by their tribal names, <i>Subánun</i> , <i>Manóbo</i> , <i>Bagóbo</i> , and sometimes, <i>Tau sa kala-sán</i> , people of the jungle.	

PROPER NAMES

The Moros dislike to tell their names and if asked will almost always wait for a bystander to answer for them. This, they say, is because they do not wish to be like the crow who is always shouting his own name, *kakoók*.

It is a common custom for a man to change his name upon the birth of his eldest son and take that of the boy adding *Ama í*. Thus, *Ama í Kerút*, the powerful datu of Sagieran, has taken the name of his son *Kerút*. *Ama í Kerút* means literally "father of Kerút."

MORO MALE NAMES

<i>Abágat</i> .	<i>Makárao</i> .
<i>Ambúlai</i> .	<i>Makarimbañg</i> .
<i>Balan̄ggitan</i> . ¹⁵	<i>Makayáuag</i> .
<i>Baródi</i> .	<i>Mamáas</i> .
<i>Bárun̄g</i> .	<i>Mamintun̄g</i> .
<i>Busúg</i> .	<i>Manabilan̄g</i> .
<i>Dimakóta</i> .	<i>Manau'luud</i> .
<i>Dirón̄g</i> .	<i>Mapándi</i> .
<i>Dúmba</i> .	<i>Munúg'sa</i> .
<i>Karáñg</i> .	<i>Pulaús</i> .
<i>Maka-bágo</i> .	<i>Saláduñg</i> .
<i>Makalaúan</i> .	<i>Sañgkakála</i> .

¹⁵ Pronounced also *balangitan* and *balan̄ggitan*.

OTHER PROPER NAMES

God, <i>Alla-ta-alla</i> .	Abraham, <i>Ibráhim</i> .
Jesus Christ, <i>Astága Peróla</i> .	Tomás Torres, Filipino interpreter and tribal ward justice at Dansálan, <i>Sulután sa Dimasángkai</i> .
Satan, <i>Saitán</i> .	Baltazar Diaz, <i>Iua Ama</i> .
Mohammed, <i>Mokámad</i> .	Safferino Luisma, <i>Sabrino</i> .
Interpreters at Camp Keithley	Kotabato Jack, <i>Si Siáko</i> .
	Sgt. Sari, P. C., <i>Si Sáli</i> .
Lieut. C. W. Elliott	Senénte <i>Sinábut</i> .
	Datu senénte sa Malág.

NAMES OF PLACES NEAR LAKE LANAO

A rocky valley, <i>Daláma</i> .	Place of the <i>bakayana</i> grass, <i>Bakayáan</i> .
Big water, <i>Malág</i> .	
A level place, <i>Pántar</i> .	Place where the people died and lay in rows, <i>Liontáyon</i> .
A high plateau, <i>Dansálan</i> .	
A grassy plain, <i>Madáya</i> .	Place of the <i>togaya</i> nut tree, <i>Togáya</i> .
A dumping ground, <i>Bakólod</i> .	
A good place to grow rice, <i>Inodáran</i> .	A sandy place, <i>Petúd</i> .

NAMES OF PEOPLES

American, <i>Mirikáno</i> .	Lanao Moro, <i>Marránao</i> ; <i>tau sa Rránao</i> (people of the lake).
Chinese, <i>Tína</i> ; frequently also the Bisaya form <i>Ínsik</i> .	Magindanao, <i>Magindánao</i> ; <i>Kotabáto</i> .
Filipino, <i>Pilipíno</i> ; <i>Ma-rrágat</i> (sea-coast people); <i>Bisáya</i> .	Sulu, <i>Súlug</i> ; <i>Tau sa Súlug</i> .
Japanese, <i>Diaponés</i> .	Spaniard, <i>Kasila</i> .
Moro, <i>Íslam</i> (as distinguished from Christians the Moros call themselves <i>Manga Íslam</i>).	

EXAMPLE

The Lanao people are Mohammedans, but the Bagobos are pagans.	<i>So mánga tau sa Rránao mánga Íslam sirron, ba so mánga Bagóbo mánga gigión.</i>
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THE GAME OF CHESS

Chess is a favorite game of the Moros, some of them being expert players. It is interesting to note that their name for the game, *satóran*, is very nearly identical with the ancient name, *chaturan*, under which the game was played in India a thousand years ago.

Chess, <i>satóran</i> .	The rook, <i>tayéra</i> .
The board, <i>pápan</i> .	The pawn, <i>bidak</i> .
The men, <i>satóran</i> .	The knight, <i>kóda</i> .
The king, <i>dátto</i> .	Check, <i>tsa</i> .
The queen, <i>mántri</i> .	Checkmate, <i>tsiámat</i> .
The bishop, <i>matíndu</i> .	Stalemate, <i>sárri</i> .

ILLUSTRATIVE SENTENCES

IDIOMATIC PHRASES

I am tired.	<i>Kulugút áko; ndukauán áko.</i>
I was tired.	<i>Kiadukaúan áko.</i> ¹⁶
I am hungry.	<i>Mia ór áko.</i>
I am thirsty.	<i>Kewáo áko.</i>
I am afraid.	<i>Kulúk áko; kallúk áko.</i>
I am angry.	<i>Kiarán̄git áko.</i>
I am sick.	<i>Kosákit áko.</i>
It is dark.	<i>Malibútum.</i>
It is light.	<i>Maliwánag.</i>
It is cold.	<i>Matuñ̄ggaó.</i>
It is raining.	<i>Pugórran.</i>
It is going to rain.	<i>Magórran.</i>
It rained.	<i>Miaórran.</i>
Yes, of course.	<i>Owái, bunárr.</i>
No, indeed.	<i>Kaná'.</i>
Yes, you may.	<i>Owái, mapákai.</i>
I do not know.	<i>Di ko kataúan; or frequently, di ka-taúan.</i>
It makes no difference.	<i>Da pai.</i>
I have not seen it.	<i>Da ko miélai (used to mean "not that I know of").</i>
Are you married?	<i>Ádi karóma ka? (Have you a wife?)</i>
How high?	<i>Ai kappórro?</i>
How deep?	<i>Ai kaddálum?</i>
How much longer?	<i>Mati pun? (literally "more farther?")</i>

SENTENCES ILLUSTRATING THE USE OF COMPARATIVE AND SUPERLATIVE

More than ten sacks of camotes.	<i>Kalawánan (or lábi) sa sapólo sa óbi.</i>
Barung is a better man than Potau.	<i>Si Bárun̄g mapía a tau lábi ki Pótau.</i>
Mopu is a high mountain but Gu-rayn is higher.	<i>Si Mópu pálau a mapóro ba si Gu-ráin kalawánan pun sa kappórro.</i>
The launch goes faster than the vinta.	<i>Sa kápal ápoi mabágur pun sa áwan̄g.</i>
The most beautiful house in Mada-daya belongs to Ama i Sangkaka.	<i>Su tánto mataid a wálai su ki Ama i Sañ̄gkakála.</i>
I have five horses, I want five more.	<i>Ádi líma tíman¹⁷ ko ka kóda, ba¹⁸ kubabáyan̄g ko sa líma pun.</i>
Which is farther from Marawi, Taraka or Massiu?	<i>Andá mawátaan pun si sa¹⁹ Maráwi, ñgo si Taráka o ñgo si Mássiú?</i>

¹⁶ Used as both present and past tense.¹⁷ When used with numerals means "exactly."¹⁸ This word is not translated. It means "but."¹⁹ *Si sa* is always used with names of places. It means "there at the."

SENTENCES ILLUSTRATING THE USE, ETC.—Continued.

There are more people in Molúndu than in Linok.	<i>Su tau si sa Molúndu di kalawánan sa kadakol sa tau sa Linok.</i> ²⁰
Who is the best chess player around the Lake?	<i>Ntai tánto mataú sáka pugsátor si sa kilid sa Rránao?</i>

SENTENCES ILLUSTRATING THE USE OF PRONOUNS

His father and my mother are coming to your house.	<i>Su áma nién n̄go su ina ákan maká-uma sa wálai ka.</i>
He told me to tell you that he has gone away.	<i>Tig ién itárro kórka miaúwa sekánien.</i>
Tell him to come here to me.	<i>Tarro ka sekánien sumún̄g sii sákan.</i>
Your horse and our friends are now at Pantar.	<i>Su kóda ka n̄go su mán̄ga pagárri ámi imánto sa Pántar.</i>

SENTENCES ILLUSTRATING THE USE OF RELATIVE CLAUSES

What will he say when he hears that they are afraid?	<i>Ntai tig ién n̄go makínug ién miáluk sirron?</i>
Come back when the boat is here.	<i>Balin̄g ka amaíka makaúma sii su áwan̄g.</i> (The launch, su kápal ápoil.)
When the work is finished go home.	<i>Amaíka miapásad su galábok balin̄g ka sa wálai ka.</i>
First I will eat then I will go.	<i>Umúna áko passín²¹ kóman nakódun sun̄g san.</i> ²²
How will you build the house since you have no tools?	<i>Ai kambál ka sa wálai kagiá da gimúan ka?</i>
When the boat comes I go away.	<i>Ika balin̄g sii su kápal awá ko sii.</i>

INTERROGATIVE PHRASES

What day?	<i>Ntóna gawí?</i>
Do you know?	<i>Kataúan̄g ka?</i>
Do you know? (Are you acquainted with?)	<i>Makilála ka?</i>
Do you know? (Of a language.)	<i>Matáu ka?</i>
May I go in?	<i>Makasúlud áko?</i>
May we go up?	<i>Makapánik kámi?</i>
May we pass by?	<i>Mokit akámi? or Pakaókit ámi?</i>
Do you hear me?	<i>Nugakón̄g ka rrákan?</i>
How far is it?	<i>Ika watáan? Ika mawátaan ién?</i> ²³
Do you understand?	<i>Sibutána ka?</i>
How old are you?	<i>Miakapíra ka rrágún? (How many years you the earth?)</i>
At what time?	<i>Ika pórrro alún̄gan? (Literally "How high the sun?")</i>
How are you to-day?	<i>Ntóne mambubutád ka imánto?</i>
Have you any change?	<i>Áden a sám̄bi?</i>
Will you buy this?	<i>Pmasán²⁴ ka íni?</i>

²⁰ Literally "as of the people in Molúndu not more is the muchness of the people in Linok."

²¹ This word gives the meaning of "intending to go about something."

²² *San* has a vague sense of "yonder."

²³ Literally, "How the farness of it?"

²⁴ This is strictly an imperative form. It is used here with a persuasive force.

INTERROGATIVE PHRASES—Continued.

Which way did he go?	<i>Nda inokítan ién?</i>
Where are you going?	<i>Nda ka suñg?</i>
Where do you live?	<i>Nda ka bubáling? or Ndi wálai ka?</i>
What do you think?	<i>Ntoná pamíker ángka?</i>
Do you speak Spanish?	<i>Kinasilá ka?</i>
Is this the trail to Lake Lanao?	<i>Katáya so lálán sa Rránao?</i>
When will the boat come?	<i>Ikádtai kambáling sù su kápal?</i>
Does this belong to you?	<i>Rrk ñgkg aya? ²⁵</i>
Where are you coming from?	<i>Nda ka sumiñg, or Nda ka píun? ²⁶</i>
Will you go with me?	<i>Kubayáng ka moónut ka rrákan?</i>
Is it far from here to Lake Lanao?	<i>Ino ²⁷ ba mawátan sù sa Rránao?</i>
Do Moros live in those houses on the hill?	<i>Ba áden mánga Marránao mimba-báling sa mánga wálai san sa pálau?</i>
Are there any men in the house?	<i>Áden a tau sa wálai? Aden a mánga máma sa wálai?</i>
Have you got a pass? Show it to me.	<i>Áden ka pássis? Ipakilai ka sákan or Torroán ka rrákan.</i>
In which direction is the lake from here?	<i>Nda máka-papántag so Rránao?</i>
Are these eggs all fresh? This one is bad.	<i>Ba lánngun a mánga órrak ini mánga bágo? Giéya maráta.</i>

IMPERATIVE PHRASES

Stop.	<i>Taná ka; Tarrg ka.</i>
Let go.	<i>Bukai íngka. (Also means "put it down.")</i>
Help me.	<i>Ugupía kuñg ka.</i>
Be quick.	<i>Magaán; Pagaángaáñg ka.</i>
Tell him.	<i>Tirro an káun. ²⁸</i>
Tell them.	<i>Tirro kañg ²⁹ kírron.</i>
Walk fast.	<i>Lakáu ka sa magáan.</i>
Sit down.	<i>Untúg ka.</i>
Come here.	<i>Suñg ka súi.</i>
Come back.	<i>Sui ka; balíng ka.</i>
Call him.	<i>Tawagáñg ka sekánien.</i>
Look here.	<i>Ilaiáñg ka; ilaiáñg ka men.</i>
Be careful.	<i>Pía-pía ka.</i>
This way.	<i>Sa giéñg ka ini; giéya.</i>
Come with me.	<i>Onót ka rrákan.</i>
Wait a little.	<i>Apá ka sa maieto; ápa-ápa.</i>
Go with him.	<i>Onót ka sekánien.</i>
Put it here.	<i>Tágu íngka súi.</i>
Talk to him.	<i>Bitiérta ángka sekánien.</i>
Lift it up.	<i>Búat ángka; pórot ángka.</i>
Send a boy.	<i>Pakiawidañg ka (i)sa wáta.</i>

²⁵ This is apparently a corrupted expression.²⁶ Literally, "Where did you come from?"²⁷ Often used in questions to suggest a negative answer.²⁸ "Explain to him." Commonly used also to mean "tell me now," "how about this."²⁹ *Ka aun kírron* shortened to one word, *kañg*.

IMPERATIVE PHRASES—Continued.

Do not forget.	<i>Dì ka kalipátan.</i>
Give it to me.	<i>Ibugai ka rrákan.</i>
Leave that alone.	<i>Diñgka³⁰ pugpubáta.</i>
Bring it to me.	<i>Awídáñg ka sîi sákan.</i>
Show it to us.	<i>Itórro ka sakámi.</i>
Get away from there.	<i>Áwa ka san.</i>
Do not be afraid.	<i>Dì ka kálluk.</i>
Do not go in there.	<i>Dì ka sumúlud san.</i>
Ask them where he is.	<i>Igsaín ka sirron ndau siáki óto.</i>
Remember what I told you.	<i>Tánda ñngka ntóna tirró ko.</i>
Listen (now pay attention to me).	<i>Pakínugáñg ka.</i>
Wait here until I come back.	<i>Apa ka sîi táman sa pákaómak ko.</i>
Let me see what you have.	<i>Ipakiláñg ka rrákan so sîi sárka.</i>

SIMPLE SENTENCES AND PHRASES

Speak Spanish; I do not speak Moro.	<i>Tirró ka Kasíla; di mataú ko Marránao.</i>
You speak too fast. Speak more slowly.	<i>Magáan³¹ a tánto so pámbitierra ka. Pakinaín ka.</i>
I wish to see Datu Ama i Kerut. Is he here?	<i>Kubayán ko ilaian si Dátto Ama i Kerut. Ba sîi sekánien?</i>
He is not here. He has gone to Pantar.	<i>Da sîi sekánien. Miállíñg sa Pántar.</i>
Unless you have a pass you cannot enter the post.	<i>Amaíka da kai pássis di ka mapákai pakasúlud so kámpo (Spanish, campo).</i>
I wish to hire your boat. How much for one day?	<i>Kubayán ko pusukáyan so awáñg ka. Pera óman isa gawí?</i>
Can you get me four Moros to row the boat?	<i>Mapákai mañgilai ka pat ka tau pugpórro sa áwañg?</i>
Send me six men to work on the road.	<i>Pakisunñgíñg ka sîi so num ka tau mañg-gálabuk sa kalsáda (Spanish, calzada).</i>
You must cut the grass on the hill.	<i>Rairik ka so ótan san sa pálau.</i>
Do you know how to swim?	<i>Mataúo³² ka lumañgwi?</i>
The Moros killed many Spaniards long ago.	<i>So máñga Marránao madákal a miapátai a Kasíla miúd'ti.</i>
In Jolo the Americans killed two thousand Moros.	<i>Sa Sulúg so máñga Mirikáno miapátai dúañggíbu a Islam.</i>
I salute you all.	<i>Saláamdu a kórrka.</i>
Peace be unto you.	<i>Asálam mualaíkum wara komátelá.</i>
Peace be with you all.	<i>Asálam mualaíkum.</i>
God be with you.	<i>So alatála ya matáu 'rrkáno.</i>
I now depart.	<i>Módas áko; magódas áko; magútau ko den.</i>
This evening.	<i>Amái kakugúbi; imánto gugawí.</i>

³⁰ Shortened form of *di ñngka*.³¹ The forms *magaán* and *magán* are also common.³² The final "o" is probably added for euphony.

SIMPLE SENTENCES AND PHRASES—Continued.

Show me the trail.	<i>Tórro iñgka sa lálāñg.</i> (<i>Lálāñg</i> or <i>lálān</i> means a Moro trail or road; in speaking of the Keithley-Overton road and the Malabang-Vicars road the Moros use the word <i>kal-sáda</i> .)
The trail is very muddy.	<i>Madákal a líput sa lálān.</i> (The word <i>budtu</i> is frequently used for "mud" but it is a purely Magindanao word. <i>Láput</i> is the proper Lanao form.)
To the right.	<i>Sa kauánan.</i>
To the left.	<i>Sa diwáñg.</i>
I believe not.	<i>Dì ba; da pun da.</i>
We sleep.	<i>Makatórug tano.</i>
Good-by.	<i>Magódas áko</i> ; more commonly, <i>mó-dás áko</i> (May I go)? <i>Puguwaáng ko seka san</i> (I leave you there). (The reply is always simply <i>owái</i> , yes.)
Yes, I guess so, or, Yes, as far as I know.	<i>Owái, ba.</i>
All your things are very high.	<i>Láñgun a támok ka mála árrga.</i> ³³
Pardon my back. (Said when passing in front of a person.)	<i>Tábi a kórka talikódan ko seká.</i>
I give it to you.	<i>Impugai kórka</i> ³⁴

³³ *Mála árrga*, literally, big worth.³⁴ *Ako* and *sárka* are shortened into *kórka*.

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